M 1421
New York
Tues. 6/25/68
Group I

I think that we are slaves to our equipment a little bit. I tried for the sake of heat to move the chair in the center away from the window so that we could keep the window open but it doesn't seem to work very well because the mikes don't allow it. And recorders are very funny things. So, here I sit again with the window this time just about closed. And if it actually gets too warm we'll open it and sacrifice the tape. The reason why it is a question we have to consider, naturally because it's summer, but also I've listened to some of the tapes of the smaller groups and sometimes the noise is just terrible. And it looks as if the fire engines wait for such an evening to come by to show us that they exist. In October I hope we will move to another place which I have been assured is quiet. I hope it will be. It's Marks's place near 6th Avenue and 20, 29th street-also a loft. But we'll see when we get th that point what, what it will be. So for the time being you have to bear. Use this kind of a-how will I call it-not particularly obnoxious, disagreeable, experience. Try to use it.

So this is the first Tuesday after my return. The first week I was away was a quiet week full of disturbances. The second week more or less regular. I listened to the tape of last Tuesday. We will talk about that a little later. And also about some of the tapes I've listened to of the smaller groups. But let me explain first what we are trying to do now for the next two or three months-July, August and part, I hope a great part of September. I've no particular plans to go on a trip until after that period. I may be away at the end of July or the beginning of August just for a short trip, very short, to the West Coast because I think that it is necessary to see some of the people there. We will have some California people come here in the next two weeks. There will be an influx of different people at the Barn. I said something about the Barn on Friday. I would like to repeat just in a few words what I said.

We have a responsibility as a group when we are there. We are trying to do something a little unusual in having people together who work for a very definite aim. It is in the country where the surrounding, the village and the people who have lived there for years and years try to maintain a

certain conservative attitude towards that. And the least little bit of a disturbance of something that comes in that is new or unknown will evoke immediately, not necessarily criticism, but surprise. We knew it was coming, of course, that kind of a thing because we did talk about it at the beginning of the year before we started. But like many of these things when they get started-and to some extent you leave them alone-sometimes they go a little bit in the wrong direction or they don't maintain a level which for when there is, for which one originally is planning. Although with the best of intentions sometimes certain small things do happen which can influence the general atmosphere. And it is more with that in mind that something of that kind could happen or would affect us. And I've made two rules.

It is not so much that you must realize that we are pretty bad in violating them. I just want to avoid even the semblance, the semblance of that kind of evil. One has to do with appearance. Of people who come, who come to work in ordinary work clothes and attired so that they are presentable for physical work. They don't have to carry their inner convictions of how they wish to arrange their own life with them, and this has particularly reference to the appearance which now in general term is called hippie. We have already been accused simply because people don't know and gossip is very cheap. Last night a couple of cars came by-back and forth, back and forth tooting their horns. Teenagers out for a little ride and apparently having in mind that something was happening at the Barn because they want to draw our attention to them passing. I went to the road and stood there until they come back. Then there was no horn blowing but there was a little yelling. Pretty soon after that another car came. They stopped and they wanted to know what was this Barn. I said it was a privat house. Well, they were looking for a Barn where there were actors, etceter etcetera. I said, well, you have the wrong Barn. They went. After five minutes they came back from the other side and told me-they stood again there. I went up to them-and they explained that there was no other Barn and this would have to be the Barn. I said well it is a Barn, of course, and it is in use and I live here and that's all there's to it. Well, just at that moment the piano was being played on and they heard it. They told me that they were interested I wouldn't say social welfare but somehow or other in some kind of an organization and also they were out for some publicity, so they said, or that they would like to write or to do certain things using the Barn then as a medium. And then when they heard the music they got a little more suspicious. And I explained to them that there

are many private homes with pianos in it and there was nothing unusual having someone play the piano. It was not very convincing to them but it didn't matter so much. And I said well, that's all. Goodbye. And there, off they went.

It's a very small incident. But we have had some trouble from people who are, let's assume, well-meaning. Because to some extent when a little vi age like that exists and they have pride in that village, then when a new element comes in and having had experience in the past of trailors and also hippies who were and partly settled down, they just don't want a f repetition of the same thing. This is one side, and I've said before, of that what can be seen from the outside. The other is a different kind of a question. It leads to the same thing if it were only known or rathe if their assumptions proved for them to be true. That has to do with drugs, drugs and addiction to drugs. As you know I've said many times wh is wrong with drugs. And those who don't believe me they can keep their own opinion. I've no objection that they consider certain drugs helpful to them. But I don't believe that the drugs are helpful to Work. But whate er it is, and particularly in groups as we meet here, I' quite convinced that there are several who are addicted to drugs a little bit. A little marijuana. Not too serious as yet. Some LSD. Far, a far cry I hope still from for heroin. But you see in a group it is not so difficu to cope with it. But it does become very difficult when there are certai persons who do come and might have in their possession some drug which, if they find it on the premises, or if they search, or if they question people, or if the reputation of some people we do get becomes known or ha been known or that there is a search for certain people that they want an think might be at the Barn-then we get a little bit into hot water. And we cannot afford it. You must understand this. I do not wish any of thi kind of drug attachment to be connected with the ideas of Gurdjieff and not at all with the ideas that we have in mind in having a group of peopl come to the country to Work on themselves. It will take some time before there is the right kind of an atmosphere. That I know because people are different. Some are a little older were, more mature. They know much mo what I'm talking about. Some are young. They are followers and they foll any kind of a direction that sometimes looks either promising or perhaps intriguing. So I had to make a decision. And the decision is simply no one who takes drugs will be allowed at the Barn.

developed. I do not even know in detail where you place such a statement as I've make. But not knowing it I will hold you to it. And I will trust your conscience until proven that it just is a little wishy-washy conscience and then you will have to bear the consequences of that.

Regarding work in July and August. Group II is now divided into smaller groups. I would like to ask the gr leaders of such small groups to give me a list of the people who now more or less regular, regularly attend their groups. I also would like to remind them, as well as those who might be here at the present time, that financial arrangements are now made with the small groups for those who attend it. And that each group leader of a small group becomes responsible for that. The detail we will work out and the reason I emphasize it is because it is part of a larger question of finances and this now being group I I take you every once in a while in confidence because it is not always easy to carry a heavy load all by oneself. Not only that it isn't democratic, although that word doesn't mean very much, it is quite necessary for you to have perspective. And to the extent that I trust you in telling, every once in a while, certain things about, let's call it, administrative work or to a certain extent the inner necessary activities of a group, you must also keep that in trust. And there is no particular reason to gossip about it. Everybody with enough common sense knows that the Barn, and all the different things that are attached to it, are a certain expenditure for which we are responsible although all of it is in my name. Again, I've said this before, you have to trust me. I will see that whatever happens to me that the Barn can continue to exist. And perhaps I have to make some legal documents to indicate that, so that not everything is going to be torn to pieces because of such an event. We are still in the midst of financial obligations. And you must also realize that whenever we have free labor we don't have free materials. And we have to have materials to continue.

If everybody would have sufficient, sufficient feeling of responsibility that they belong to a group as a whole and that ~~xxxxxx~~ the group as a whole has to carry all expenses, then you will look at your own money perhaps a little differently. And again and again, and it will be that way from now until doomsday, I have to remind you about your payments. Thank goodness it is much better then it used to be. Still it is not entirely right. And it is not the way you would treat a debt when you don't pay and don't tell me. It is now almost the end of this month. You know that I want this money, if

possible, before the new month. Payments are always in the beginning of the month. You know we have tried the so-called rent fund. It disappears gradually. We have also a general fund. Also that disappears. Because your original promises were made in good faith, but then when it is a little bit more difficult then that is one of the first items that is scratched off. And those who collect have a hard time accepting your statements because they have absolutely nothing to go by than only your word that you say 'I'm sorry.' You see, sometimes I'm sorry that you are so sorry. It does not buy us any hammers or nails or lumber. The hardware store is not interested in me offering them my sorrow. Out of this fund, that is that what is the general fund, that what is in addition to what is a monthly contribution, out of all of that we live at the Barn as well as we can. We keep expenses to a minimum. We try to use old second-hand things which will still do. It is not going to be a fruit tree that you just have to shake and all the fruit falls on the ground. And when you consider the opportunities of a group coming together at the Barn and you don't consider that that has to be maintained. And you have an idea that by just paying a little bit for food that you get. And, of course, I'm quite aware of all the different expenses that each one is, has to pay even in getting to the Barn. Transportation, gasoline and all of that has to come out of someone's pocket. And it is not that I'm begging you for anything. We will work in accordance to what we have. That is management. And if there is no money, activities will be reduced without blaming anyone or placing the fault or pointing a finger. If you keep on thinking about what is the meaning of this kind of an attempt, if you can consider your life in which by some way or other, fortunately, something is introduced that you cannot buy in a store. And you cannot buy in a theater. And you cannot buy it by going to the opera and music and you cannot buy by having a wonderful meal served to you. And you cannot even buy it from all the wonderful things that your friends will tell you because they admire you when you can spend some money on them.

This question of the Barn is a different kind of a question because it has nothing to do with your daily life as such. And that, therefore, all the different motivations that belong to your daily life do not belong to this consideration. How do we maintain this kind of an opportunity? Because you have to maintain it. I will not borrow money from anyone for this purpose, even if it were possible. I am not interested in an angel. We work. And to the extent that you understand this and you can help and

you feel that something worthwhile is going on. And that you want to assist it, to the best of your ability, without making it too difficult for yourself. Every once in a while when you turn over a quarter and look at the other side you can say that maybe the other side belongs somewhere else. And maybe the other side of the coin has a spiritual value. And again and again this question of your own conscience has to come up. Time and time again in your life. What are you going to do with your life, ultimately? Where will you be without spiritual development? What will remain when nothing is formed in your life like cement that will hold the material molecules together of your physical body? And when that has been made, that when death comes, or when monotony sets in, or when you are all through with everything that you do know and you get bored like hell. And nothing is done to make-I call it cement-of that what keeps your material existence together and that what can give the strength to yourself and to your life as you now could manifest it. That emphasis day after day is on that particular part of your inner existence and not this outer consideration all the time of how this and that and what kind of money you have to spend on friends or what-perhaps vacations. All different things which you believe belong to your room or your house that you could not possibly live without. Or books that perhaps you buy and that they go on a shelf and then there they are to be seen by your friends and perhaps admired so that you become in their eyes someone who is not a tail of a donkey.

When I talk about money I talk about that. I talk about your own attitudes of that what you feel you can and you must do. Because something has to compel you. What compels a man in life? What are his motivations? What does he wish for himself as well as for others? We say it is not your mind that will describe it although it can be very helpful sometimes as long as it remains simple. But what really counts is what is your emotional state to what extent can you have love for others, for the Barn, for work, for your own development, for your soul. Love for your soul. God will ask you how much of that substance that those slugs on earth call love, how much have you spent, how much have you converted, how much is still with yo how much is written on your passport to enter into a different region when the material world will close for you. And this is the time to prepare because overnight, not even a passport is given overnight. The preparation of your life, that what you consider important for which, of course, you should have that kind of a love to wish it for yourself as well as for othe equally, and to provide opportunities for yourself and because of that in a

group for others because your example can tell them where you live, the level of your being, of that what you wish to do. From where, from where do you work? From where does it come this particular gift of a wish to see and to look at everything that you now experience? And, of course, to which you have to give an attention because you still happen to be on earth with your feet on the ground and the necessities of life are calling all the time. Because you are responsible for whatever has been given, for whatever you have taken, whatever you have done, whatever you find yourself with. And that will teach you how to become a real man. Because that responsibility I'm now talking about is not the responsibility that is so obvious in the eyes of the world.

When you don't dress well, when you don't have a house that looks decent, when you are slovenly behaving. When you are useless in your movements. When you yakety-yak-yak-yak all the time. When your tendencies are such that they become obnoxious. That you yourself sometimes are afraid of yourself to repeat or to have repeated for you that what you were. And the impression you have made on others so that sometimes in all honesty, they tell you what they think of you. And then there you are with that wisdom and what do you do with it? And all the different forms of self-love and vanity gradually disappear. And what is left is a very simple human being trying to get along in the world and paying attention to that what is needed in ordinary life and perhaps , when he is experimentally inclined, reducing his necessities, his needs, to a minimum for a little while to see how much can he do without. What is the real need? How do I spend energy? How do I control it? What is do I use in order to have this energy available and then to use it in the right direction?

All of this is dependent on your emotional state. Because you will not get it out of books. You will not get it out of people who teach you. In the first place it never is your own when you read it. And when someone else tells you it is obviously not your own. You receive it. You can listen and still that what you listen to has to be digested until it becomes your own and then maybe you can formulate a little bit about your experience and say actually what is the truth for you. For that what counts for yourself and that what will give you the satisfaction is an emotional quality inside of yourself with which, I think, you should be filled up to your throat without wanting to express it but feeling it because that's where it is and from there it will guide you. Because as soon as you try to put it in words you will have a hard time to start with, but you'll also

do damage. You should be constantly up to the boiling point without having it flow over into formulations. Your mk mind is so clever it wants it and it tells you and after a little while you question the mind again. Because maybe you didn't say enough, maybe you didn't make it clear enough. Maybe there is something else to be said that you don't know how to say because it is feeling.. And still your life continues and continues . And you come to the Barn and you talk maybe a little too much. And maybe unusual movements, feelings, thoughts, criticisms, being hurt, being not understood so-called, insisting on recognition, and where is you work then?

A man should become more and more complete. He should know that his life as it is at the present time on earth is just a little bit of something that starts. It's a segment and with possibilities that after some time you can increase it. But it will be a far cry from becoming a circle let alone a sphere because after all that is the sign of unity par excellence. A sphere which then because of its form can contain within it, in its simplest form, all forces which then, when it is contained, can be protected.

What will you do when you think of money? What will you consider supposing you die and you write a testament. And where will your good wishes go, to what? To a little bit of a foundation for the arts so that they can have more and more pictures on the walls of, of some dead museum. And people who visit are even deader than the pictures. What is it you would wish to do with your thoughts, your energies, that what you leave to your children, maybe, or to something that you think is a worthy foundation, institution? Work, again and again, for what? What is there at the present time that it is worthwhile, now? I'm not talking about alleviating a little bit of an ill and having charitable institutions and a church that takes care of the poor more or less. I'm talking about your poverty. Your life is terribly poor. In the first place there is no balance whatsoever. And you believe everything that happens to come to your mind. And every once in a while you go and try to find out something from something else, from some kind of a system. And, of course, it is nice and curious and sometimes it gives you an indication of what you are. And it can help you to know what you have to work with. But the emphasis is still on your work. Not on what you receive from

the I Ching. It is not what God has given you. It is what you use now to the best of your knowledge, to the best of your emotional states, to the best for the satisfaction of establishing within yourself an equilibrium that you can go through life with your head up and look and look people in the eye and you say but I know I am on my way. Thank God I know this and I know that. But I know much and much that I don't know and I cannot even tell you and sometimes I have tears in my eyes because I wish and I wish and I cannot and still I know I have to do this and that as required, as commited, as if a command to which I have to listen because somehow or other if I don't I die on the spot. And I have to save my life. Because my life is still the most precious thing that I have. That I hold in front of me and I look at it and I say what am I doing with this what is me, really, and to what extent can I now enter the kingdom of heaven and still having that as the one thing that I wish with me, to take x along with me. All the rest can disappear. After some time it is useless. I know it is useless. All the forms I use they will become useless. But I will need a little bit of another kind of a form, more and more distilling each form. This is the quintessence, five forms, until finally life by itself can stand by itself. Not even stand. It pervades, endlessness.

And so when you consider the heritage that you will leave, that you now accumulate, that you now use for investment, that you now believe in as something that is going to give you interest. Interest of what kind, for what? A savings bank gives you interest, compounded even, tremendous amount for which you don't work. But other people do work in some way or other and you profit by it. But it is still material form. And it is still something that belongs to all of our subjectivity. The investment of work, the investment of trying to build a house on a different kind of a ground than our daily shifting, that what we wish as a rock of that what is the conglomeration of the past united and fused together and partly forgotten but nevertheless firm under your feet which now from where you start to operate to work. To work with all that you have. Everything that has been given. Everything you acquired. Everything that is there. Tendencies or no tendencies.

There was a question last week about tendencies. Everybody is tendencial. Everybody.

With whatever you do in your daily life, your characteristic traits, that what is acquired sometimes, that what makes your personality behave, that what gives you the idea of doing this or that, all belongs to your tendencial make-up. That what you are and when it comes out-maybe it's a physical expression or it is some other form of manifestation either in your feeling or in your mind as a thought. And nevertheless that is the motivating force for people. Sometimes a little stronger with some and sometimes almost not noticable for yourself dependent a little bit on the degree of your alertness. To the extent that you are asleep you don't even know that you have any particular tendencies. But then when you are asleep-why should you be interested in all kinds of other things that really concern someone else and you are lazy enough to let them do it?

Your work, based on that what you now know, what you feel, what you can do, now. And to collect facts. When you talk about the people in your little groups, where are you when you talk? You remember I said on Tuesday we should talk about it. Of course I talk now. You have to excuse it. I haven't been here for two weeks. Sometimes things are running over in me because I feel, sometimes I feel, the time is so short. How can I tell you what I believe in and that I would like to communicate because that you might also call a commitment that I feel that kind of a responsibility to let you profit, if that's the right word, by that what I've gone through. And maybe then in a little bit more of a condensed form can be of help to you so that you don't have to make the many detours that I have made in my life. Maybe a little helping hand at the proper time. And then with that you live now. And you take. And you take more. And you take until you are satiated.

Fill yourself, but not your mind. The mind ultimately is only for the purpose of the accumulation of objective knowledge. Everything that you now accumulate subjectively is used immediately in the subjective world. Don't lay any treasures in your present mind as yet because they will deteriorate. That what was an objective truth for you, that is permanent with you. That will always be you. For a long time it can remain you. For a long time you can keep on claiming it as your own. God will not take it away from you. He will allow you to keep your name, as a spirit

even. He will allow you to continue in your work if now you understand what is meant. So that, even if you know now and things become everyonce in a while a little difficult, that you don't have to ask God please let me die so that I can continue without all this nonsense. The nonsense is there and unless that is taken with tha t what is life, if life and that what is the form at the present time on earth belongs together, then we take it in its totality. And I don't divide. This is me, personally. And my personality expresses itself in different ways. And I take all of it because it belongs to the segment of my world. And the more I exclude, already now without knowing what the balne is, the more narrow-minded I will be and the more difficulty I will have when I finally leave this little segment and then enter into a realm of more spiritual existence and less bondage.

The preparation now is to use what you can as experience but not loiter with it. Don't stare yourself blind because your mind will not allow you to get over into the realm of your emotions. Believe your emotions more than anything else. But simply, not complicated and not churning around in your heart. Just a few things, like love. So (a?) little to be given of that what is a store house within you if you have the proper attitude towards your own life. When you are alive you can give — who cares, you can always receive. Don't think that it is necessary to give to someone so that they then can return something else to you. Don't ever give unless it is right for the other person to receive that what you wish to give in the proper way that they can use it at the proper time. And maybe you have to wait a long time to give precious things like you keep, those things that are very very breakable, etheral. You keep them away from a child. A child doesn't as yet know enough to recognize all the tears that went into your gift.

This question that always will come up, the combination of your ordinary

with that what is now a spiritual existence. How can we, being in ordinary life, apply work? Where is it that it can be attached? Because I do in ordinary life certain things from three different standpoints probably. At least I try not to use my head or even my hands or my heart all by themselves alone. I like to connect them. I like to do things whole, as an entity if possible. As a replica of that what ought to be unity for me. At the same time that what I do, and I think and I feel about, that also has to be linked up with myself as I am. And now I can say that whatever I wish to do, when it includes the result of that what I think and feel, then the doing becomes important and work then becomes the salt to make it palatable for someone else to whom I wish to do something or for whom my doing is an example. Work in the beginning is only a little salt. It is not more. But you have no more. There is not enough as yet. You have the possibility of a salt mine that you can keep on hacking away and providing yourself with more and more salt for more and more activities. And sometimes you over-do it and then it becomes a little poisoneus. And sometimes it is just too dull and there is no salt available.

Each movement if you take that time off, each activity in ordinary life when it is simple does require a little salt sprinkled on it. For the taste, for the taste to show for yourself as you perhaps pronounce, "I am". As you say, "This 'It' my body, is walking". As you say to yourself, "It exists". And that what is "I", also your ordinary life expresses "I" when it says, "I am". The voice is still needed as a form. Your breath is not as yet understandable, not even for yourself, although you can learn how to breathe and how to inhale slowly to digest during that process that what you can take in, from the outside world, of a quality which usually is not taken in and passes you by. This time you arrest it and you ask, you question, "Don't go away without feeding me. Let me take, as I breathe, that what is needed for me as salt for

my food so that I can keep on having appetite". And that I hope I will not be filled too soon by eating too fast or by taking too big spoonfuls so that I cannot possibly digest it at that time.

This is a matter of to learn how to eat. How to have your food prepared so that the salt will make it tasty. It is necessary to understand that not all food can be made better by salt. Sometimes when food in life is sour, when it is already a little dull, when perhaps it starts to deteriorate, when it is so monotonous that it is boring, a little salt won't do it. Because you will constantly be reminded of ordinary life and you will constantly criticise what you're doing. And then I say don't use salt at all. Leave it. When that what runs over like a jagernaut (jaggernaut), whenever life takes hold of you, whenever you have to respond to it because of other kind of conditions belonging to your outer life, belonging to the field of reactions. Nothing else but a certain reflex on the part of your personality simply to maintain itself because something else is there and you react in accordance with it. All of that requires such energies that it is by itself sufficient for whatever it is. You don't need salt of a certain kind because it is supplied by that what you have to do. It is supplied sometimes by a perspiration. It is supplied sometimes by your sighing that you have to do this of having to go against the grain because it is necessary to maintain yourself in life and to earn a few dollars. And when it is that much, don't try to work.

Work only when you have the time to see that that what you wish to do is all your own, so that you then at such a time can create conditions, or that you can make even the conditions your own. The simplicity of certain conditions your always forget. You talk about things that are so important in your life. And God knows they are important, and they would be extremely important if you could be awake. Because look at

the amount of energy that then would be available. But you're talking mathematics when you don't know a plus b as yet. You are already building a palace when a little hovel bubble ought to ~~suffice~~ to suffice for you to live in for quite some time, until you find out what it is to live in that kind of a house. So that the conditions then will tell you what that house is-how much worth it is, what it can stand, where the windows ought to be, how the sun will strike it, ~~to~~ what extent can you feel at home in it, in that what you then have. Not what you wish but that what is there, then at that moment. And you take that at that moment and you say thank God I have a roof over my house! And perhaps it doesn't leak. And if it does leak, then fix it. And if the floor is a little crooked, then also fix that. And if the door doesn't close then get a plane and fix that. And when it creaks, get a little oil.

We have to learn how to be simple in our conditions. And in the beginning you have to select your conditions that are like a little bit of a hut. But enough for you to live in. Enough for you. Like a grotto, like a cave where Adam and Eve were after they left paradise. And where they could worship and where they could pray. And from where they could go outside and look at the sky and remember the stars and feel sorry that paradise was lost for them. The building of that kind of simplicity for yourself, that determines the conditions in which you can work. It also determines the kind of food that is needed. Your food in the beginning is so simple. It is your own. It is that what you already have. It is just a little bit of manifestations that are more or less under a certain control. Nothing else but a little bit of walking of your body. That's your food. And perhaps an expression on your face that you say it doesn't taste right, or whatever it is that is an expression. And whatever it is that is a little tendency that you notice in yourself, against which you don't go but

you simply accept because that's what you are. After all you are interested in what you are, not what you're going to be because you won't know. And you cannot tell. And you cannot describe. You can only hope for something. What will be in the future? How do you know what it is, that kind of trust that God gives you and puts in you, how do you know how it's going to be changed, converted, growing? What will finally result of that what you now know to be? And then, in fear and trembling, you take. And then in quietness and obeisance you hope that God will tell you at the proper time and for that you trust in God. That is your money.

So these conditions that you make, and leave alone the conditions you have not made-they don't belong to you as yet-you have to live them in ordinary life, and you live them as well as you can. And the thought of work will occur to you. And then you take for one moment ordinary life and you say, "Stand still because I wish to wake up". Then you wake up. And then you pay mammon again whatever mammon requires. And for a long time these kind of moments are stars in the night. And sometimes, if you know the conditions well enough, the stars will make a constellation, a certain pattern, that belongs to you then. That becomes your zodiac, the sign under which you are reborn. Renaissance has a sign of the zodiac. And you can choose even your own birth. And you can make your own constellation of that what you think will appeal and that what will remind you constantly that the night is still dark. But that there is fortunately something that you look at as the sky. And as the sun sets, much to your sorrow, but after all the sun was not yours, it was also given. And you study this time and you see the darkness, and you see the light points, and then you say, "Where are my planets, where are they today? In what house? What can I use now? What is for me about the horizon, even if it's dark? What is there that I can see in the constellations of my behavior forms, of that what is

for my manifestation crystallized out in some form because I made it and I am responsible for that kind of a configuration. In that I put a planet. After all it's my horoscope, my description of that hour, in which I now wish to live". And then I make my world. But I make it when the rest of the world keeps on sleeping. And I tell them sleep some more. The more you sleep the more quiet it can be for me because all you do in your sleep, all you talk about in your mechanicality, all the different things that I consider sleep from my standpoint, it's not? good for you but at least it'll keep you quiet. Because I'm awake. And I can walk among the sleep. One's "I" is king among the blind. And I walk, then, because I wish. And I go out of the cave. And I go back and I communicate with God and I say, "Lord where art thou?" And then I listen and I don't hear anything and then I still have to go back because maybe I didn't pray enough. Maybe I didn't think well. Maybe there was not enough emotional quality. Maybe there was not enough unity. Maybe there was not enough salt. That somehow or other I have, as a dispenser, to put on that what is my daily life at the porper time when I can , in control when I can , at my command when I can, when I make my food because I am then cook and I look for me, myself. And sometimes that what is the flavor attracts others. And they come and say, "What are you doing, stirring up what, water until it is thin?" Or perhaps you think that by stirring it'll get thicker and thicker. What do you expect of your life when I say but there is a beautiful fragrance, don't you smell it? And they say, No, I have no nose for such things. And then you say such a pity that you don't even know what could exist for you. And maybe a few are connoisseurs and they come and they say what is this food you are brewing?' And you say it's my life I put in there. And it gives off sometimes a kind of a flavor. Sometimes I like it and sometimes I know it is not right. Please go away because it is not right for you. It's my own. But I must be there and it is my own doing and you are not entitled even

to inquire. And you must not find out what it is that is me. Because that is my own and it will always be because that is my private food that I have made of myself. And I will experiment and see what I can make of it and maybe I have to throw it away. Maybe it was not right at all from the beginning.

These are the questions that come to you when you boil your pot of life. And you stir it up. The stirring is your emotion. The stirring is what you put in that matter. The stirring helped by the heat will give the liquidity. And I know sometimes it flows over because you stir too fast. Because it runs over already for that what is your spoon or a ladle is a little, you are a little bit too rough with it and it comes out too much. And you lose a few drops here and there, much to your regret, because it was so precious. And then maybe you're sorry as if it is gold for the swine. And then you put the top on the pot you're boiling because you don't want other people to know that you are cooking something. And you retire. And you are within ~~you're~~ your inner inner chamber and no fragrance will go through the double door.

Work when you can. Work when youcan-find out when. This is your task. Exactly the same as when you have seed, you try to find out where to plant it. How deep, what kind of soil, what should be the surrounding, what is needed for it, what kind of a form of symbiosis can help it as an atmosphere creating a condition in which that seed will germinate so that you then as gardener, maybe in time, can pick the flowers. And maybe you want to reinvest and leave it because instead of being an annual it might become a perennial. Perennially. Perennial philosophy. Perennial psychology. Perennial emotion on which you can count each time that you open the top of the vessel and you want to be reminded that that is you. And you hope that that what comes out

is still palatable enough. All kind of grooves you will have to make. Don't be afraid. Don't be afraid of what you find of yourself to be. You may not always like it and it doesx not mean you have to be afraid, afraid of it. You know it is you. It belongs to you as truth belongs to you. Take it. You can accept it because it has been there but never did you find out until a certain moment of objectivity - and there is a realization, this is me. 'And how could I have lived all this time with all this and still remain in existence?' And sometimes that one says 'why is it that God has allowed me to keep on living?' He should have already killed me long ago because I'm not worth anything of what I am doing and supposed to do.' And I don't even know. And my hands are always crooked and never in the right way to know how to stir-left or right, against the grain or with it, against the current-to eliminate the boiling points almost, I would say, that what comes to the surface and stir it quickly so that you keep it, that the temperature of boiling without allowing it to settle too soon. All the sediments in oneself, the crystalizations, all the needs for liquidity - the need sometimes that the flavor becomes of a different quality like a vapor and then goes over into another kind of existence. Your flavor is your soul. That what you brew can become your Kesdjanian body. But it has to be heated enough. And it has to be worked at. And the day of pouring. Even that poured out-again that is this distillation ~~[illegible]~~ process-to pour off what belongs to earth and leave it, leave it, it's the dross. When you have a metal and an ore and you melt it in order to purify it, when you have a substance and you distill,.. distill it, when you get a fraction, - and a fraction is a little bit more pure because you can divide it by boiling points, - and you take that fraction and again you boil it up and again you extend the boiling point a little bit-because there are different substances in it-and that what boils over first is too volatile for you. But that what

there is left may be too heavy and that what is in-between may be useful.

Life is a constant distillation of oneself of that what are your tendencies with which you work, with which you now become familiar of saying this is what I am and what I now am, that is what I now use. And then I change it and I say still remain awake to that what is now changed because the existence is still there. The tendency and the little different form and the little bit of another kind of a channel because I think sometimes it's better not to speak too much. And sometimes not to smoke. And sometimes not to eat. And sometimes not to sleep so long. And that kind of a tendency I overcome and I feel proud because I'm such a good man. And I know and how I give to this and that and why don't people love me? Because I'm so good.

Your private kitchen-close the door. Don't talk too much about what you already know and what other people know. Keep it to yourself to the extent that you can, and only communicate that what is truthful as a baked bread. But don't talk too much about how you knead it. The kneading of your bread is your own affair. And that what you put in it is your own affair. And that what you, as elixir of your life, put in it in order to make the bread tasty-that is still your affair. You can, when it is finished a little and it has a lovely crust, you can then invite some people.

That is the experience you talk about at xxxx small meetings. That is that what you have baked. What you as leader or you as pupil, you as inquiring, inquirer, wish to know with that what is you, bringing that what is your experience, and put it on the table and let others look at it and then you go home with an answer-and don't let it go

until you have an answer so that you can use it. If you're honest in wishing to work. Much of this kind of thing still-talk talk about a little bit of something-much too much. Don't do it. Don't allow it. I've said before, speak ten minutes. That's a group. And that's a meeting. Ten minutes, but intense, about work. And when there is no more, then go home. Otherwise the food becomes tasteless. Theory of that kind is the enemy of your emotion. Your emotion is that what is the fire. That what helps you to bring it up to a certain point where it is necessary I would say to be fused. But maybe we stop at the point where it is liquid. That the crystallizations of yourself gradually disappear, loosen up like the centers start to loosen up a little bit, because they don't want to take in each others washing any longer. They want to stand on their own feet because they belong to a different house. They belong to themselves. They can be neighbors, and good neighbors, so that sometimes one neighbor has a little salt extra that maybe intellectual salt. And maybe you go and borrow it for your emotions. And you ask, 'What kind?' You say, 'Try it.' 'Yah, but it says, I live in a different house. You think that will work?'

All salt of that kind with work for all activity-physically, emotionally, or intellectually. Because it depends on the cook. And the dexterity of the cook in administering the salt between your index finger and your thumb just a little pinch, a little bit spread here and there where it belongs, not all at once. And not in lumps but rubbed by your fingers so that it is fine so that it is really , it has a grain. It can mix very easily and go into solution easily and then raise the level. Chemically we call it the Ph. That is that what for equilibrium.. That what will man, that will give man the need for himself to be between his acidity and his alkalinity.

It's not necessary to become too technical. A kitchen, a kitchen is a very well known kind of an instrument. In a house it belongs as a necessary utensil. It helps a house. It is a center of a house. It's a center where people can eat. It is that where one goes after you have worked. It is there when you go when you have eaten and you want to sit and talk and perhaps enjoy your meal. And perhaps, I would almost say, gossip a little sitting at the kitchen table. It is something that when it is right it is very right. Because there is nothing prepared of the table with the table cloth. Because you take things as you are. As you are, and that is how you eat. That's why the kitchen is a symbol. And it should be in the center of a house. In the central point if a house is a horseshoe and it has wings stretching out towards where the sun is in the south, protecting that what is at the center of the horseshoe. That is where the kitchen is and where the wings sometimes can be hinged and point in different directions. It's a strange kind of a horseshoe but we are strange kind of people without hooves. And in that center there is accumulation, so that when one goes out into the rest of the world, one goes out in one's intellect. One goes out into thinking. One goes out into doing-that's the other wing. With that what is from the Kitchen in you, an emotional quality— your thought Must be tinted by feeling. And when you formulate, your emotion must be in that what you are saying, This is how you teach; Otherwise it's cold. And who wants cold food? And the activity, physically— alertness, that is your emotional quality. That brings your activity up to a certain level when it practically can go over into a different region. We simply say that at that point the subjectivity has become finer and finer. And one does not know at times when it does go over into something of a different quality but it is only when that what makes it objective has been introduced.

So here I am thinking with emotion. An emotional factory bringing up the level of my being. And physical activity in which there is an emotional quality. And that is me now as a personality living as man number four. Not one, two and three. Man number four is that kind of a horseshoe. That is the horse, and we make the shoe.

When one lives with this, when one considers ordinary life from that standpoint and you try to apply the principles of what is involved in this kind of a little symbol and you say then, and now my words, my deeds, my thoughts, my feeling, all must have a little bit of that something reminding me of what I used to be as child, reminding me of the aim I have towards which I wish to go. Reminding me of God who created and Of God who again will receive me, who will finally tell me to stop. And who will finally bless me after I have insisted that I want to wrestle with all the things in life as they are and take them as they are without telling them to stop. I take and I take and I take my life as it is now presented to me in such a form it belongs to me. And with this as form I work until for some reason or other the form starts to disappear, like that what is a tendency, when I wake up disappears and all that remains is myself in an activity without even knowing how it happened to come into existence. But again I'm not interested in that kind of a past which has led up to the present of the realization that I exist now. And then, living in that present, I continue with that making constantly present, present, present-present to myself of that what is God given. I take as a present given to me by him when I wish to work.

So you will have small groups. So we leave talk about ALL AND EVERYTHING maybe, so you will tear this whole kind of a system to pieces. So you will dig into the concepts and try to explain them. And you do it to

the best of your ability. And you keep a little tape so that I can listen and partake in it if I possibly can. If I can make the time or sometimes I can listen with you listening and then we can talk. And we can build it up and build it up and build it up because I assure you that in the next couple of months we're going to work. There is no maybe about this. This is the sign at the present time in this summer of work and honest work. And not to forget. And not to be wishy-washy but to be complete. And to make this Barn a boiling pot, maybe a cauldron and witches brew in it. That would be real noting. And out of that comes the flavor of music. And that what will be food will be converted into movements at the Barn.

This kind of life this kind I wished, I wish for you. I wish you to have it if you wish it. And then you work with it in order to get it. And that will create in that little bit of a section of the country a very small place. Not much. Almost I would say not much to look at. Some trees to plant and some fruits to gather and maybe some flowers and a garden. And we, not as animals... Never as animals in a pasture. Never taking the grass for granted. But making it grow because of our work. Making it green. Making the flowers with the help of God. Making that what is the product of an atmosphere created by several people at a level where they can belong when they really are in earnest about their life and to bring something very simple. In the beginning I know it is simple. It has to be kept very simple. Nothing as yet to write home about. Much confusion. Difficulties galore. Many things to overcome. Pride and maybe punishment. And still we will work because the aim is right. And somehow or other at a certain time, sometimes being there in the cool of the evening and seeing the sun set. And one says farewell. I go through this night and I hope that when I wake up I hope that God will bless me during the night. I hope

that I will not ask not to live. That I will constanly try to say keep me, keep me so that then I will use what I can all the time to the extent that I'm capable. To the extent that I have strength, to the extent that there is [illegible] willingness, to the extent that there is that kind of contact and that kind of an emotional level that I cannot, not even in breathing, express what I really feel. And that then I reach silence for me, silence for the other, silence for the Barn. And at such a time God can hear our voices.

So goodnight. Have a good week. Next week eight o'clock. Is it all right with you all? Instead of eight-thirty. We have no more movements. Tomorrow, last group III for a little while. Then no more group III. That has to be re-established. We may talk about it tomorrow. But in any event a little vacation, a little more time to spare and to spend, to use and to misuse, to sit and meditate and admire. Or to be busy in the vineyard of the Lord tilling the soil, hoeing it, raking it, smoothing it out, watering it, digging a hole, planting a tree, more water, putting earth on, pat it with your hand. Let through your hand flow your life to give to that tree. May God bless it so that it can stand straight and no wind will move it. And it will withstand the rain. And when the frost comes we hope that then the roots have, have grown long enough and fastened themselves long enough in the certainty of daily life. So that daily life becomes the ground, the soil, from where we operate and derive food of a certain kind through the roots. But that what we need in a tree, in a plant, is that what comes from the sun and becomes oxygen to be used for a burning process, oxidation, giving that to us to burn up that what is dead and to make more green and more alive. That is what is the chlorophyl of our potentialities.

See you next week. Good night.

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